

Book Survey

DATE: 4/13

Book: MATTHEW

PRINCIPAL PERSONALITIES: JESUS THE CHRIST - MESSIAH, SON OF DAVID, SON OF ABRAHAM  
SON OF JOSEPH, THE PROPHET FROM NAZARETH.

JESUS & MARY; MAGI; HEROD (THE GREAT); JOHN THE BAPTIST  
SATAN - DEVILS ETC.

Simon-Peter, Andrew, James & John (Sons of Zebedee), MATTHEW -  
THE OTHER 7 APOSTLES.

PHARISEES; TEACHERS OF THE LAW; SACRIFICERS; HIGH PRIEST - SANNOPPH  
CROWDS; THOSE HEALED

HISTORICAL SETTING: PALESTINE - REGIONS OF GALILEE, THE JORDAN & JERUSALEM  
FROM JESUS' BIRTH (CA. 5 BC) TO HIS ASCENSION (CA. 28 A.D.) - BUT  
PREDOMINATELY JESUS' GALILEAN MINISTRY & FINAL TRIP TO JERUSALEM  
(26-28?)

Being

PALESTINE PASSES FROM A VASSAL KINGDOM OF HEROD UNDER  
ROMANS TO THE JORDAN REGION BECOMING A STATE GOVERNED DIRECTLY BY  
ROME (UNDER PONTIUS PILATE) & GALILEE GOING TO HEROD'S SUCCESSORS.

PURPOSE: THE BOOK IS BELIEVED TO HAVE BEEN WRITTEN IN SYRIA AROUND

THE TIME OF THE COUNCIL OF JAMNIA (73 A.D.). THE AUTHOR  
IS PRESENTING JESUS' LEGITIMACY AS THE JEWISH MESSIAH  
AS SEEN IN ① HIS LINEAGE ② HIS FULFILLMENT OF OTT.  
SCRIPTURE ③ HIS TEACHING OFFICE ④ HIS HEALING OFFICE

③ HIS USHERING IN THE KINGDOM (THE CHURCH / VIA HIS DEATH)

THEMES: ① VERB'S MISSIONSHIP (SEE ABOVE)

② THE KINGDOM OF HEAVEN / GOD

③ DISCIPLESHIP

STYLE: ?

KEY WORDS: KINGDOM OF HEAVEN

SON OF MAN (LITTLE USE)

SERVANT / SERVE

"and so was FULFILLED WHAT THE LORD HAD SAID THROUGH THE PROPHET"

OVERVIEW

I BIRTH OF MESSIAH - LINEAGES (CN. 1-2)

OT. PROPHET

II INAUGURATION OF MESSIANIC MINISTRY - JOHN THE BAPTIST (CN. 3-4)

TEMPTATION

III MESSIANIC PROCESSION & THE <sup>KINGDOM</sup> (CN. 5-7)

IV MESSIANIC HEALING MINISTRY - CROWDS (CN. 8-12)

SENDING OUT DISCIPLES

CONFIRMATION OF TEACHERS

V <sup>ESTABLISHING</sup> KINGDOM OF HEAVEN: PARABLES (CN. 13-20)

VS. RULERS OF THE PEOPLE

PRIVATE TEACHING

II JERUSALEM - vs. RWBBS

21-25

PRIVATE TEACHING

26-28

IV PASSION & CHRIST

26-28

### CHAPTER ANALYSIS

III. MATTHEW CHAPT. I

IV. PASSAGE DESCRIPTION:

1. THE GENEALOGY OF JESUS; MESSIAH vs 1-17

a. THE PATRIARCHS vs 2-3

b. TOWARDS KING DAVID vs 3-6

c. THE KINGS vs 6-11

d. UNKNOWN IN EXILE vs 12-16

e. JESUS AS SON OF ABRAHAM / SON OF DAVID vs 16-17

2. THE BIRTH OF JESUS

a. QUESTIONABLE CONCEPTION vs 18

b. JOSEPH'S JUSTICE, COMPASSION & OBEDIENCE vs 19ff

c. O.T. PROPHECY vs 22

THE TITLE: MESSIAH'S PRE-HISTORY (BIRTH)

VERB/OBSERVATIONS / Q & A / CF. / NOTES

vs. 1 / MATTHEW'S PURPOSE / Lk 3:23 - JESUS' GENEALOGY IN THE CONTEXT OF HIS BAPTISM & MINISTRY; No Genealogies in Mk & Jn because of their INTERLUDE points of view; Points to God's providence in Jesus' life -

vs. 2; Abraham, Isaac, Jacob, Judah & the 11 tribes; /; P. Gen 12-25 Abc  
21-28 Isaac, 25-49 Jacob, 29-50 Judah & bro's;



the genealogy of Jesus is about people -  $\therefore$  human acts/  
Divine will  $\rightarrow$  on both sides of the well called reality.

nr. 3. Tamar & Judah gen 38

nr. 5. Salmon & Rahab; was this the Rahab of the  
Jericho siege? - of Joshua 5:13-6:27

nr 5. Boaz & Ruth; of Ruth - twists of ~~Plot~~ fate or Divine  
Providence? - ~~How often does our life turn due to events~~  
How is it that such big events are turned by such little  
occurrences eg. meeting someone?

nr 6. King David - how after God's heart - what about his  
contradictory actions? S. 1 Sam 16ff - 1 Kings 2:12 see  
Bathsheba

King Solomon - wisdom & its end S. 1 Kings 1-11 see  
Proverbs, Song of Songs, Ecclesiastes

nr. 7 Rehoboam - on the road of rebellion - Proverb youngster  
1 Kings 12ff

Ahaziah - bad king 1 Kings 15

nr 8 Aza - good king 1 Kings 15:9ff - David the standard,

Jehoshaphat good king - ~~one more choice~~ = death 2 Chron. 17

~~17 hatt & chronicles~~

Joram: bad king 2 Chron. 21:4 [Jehoram]

nr. 9 Uzziah <sup>good</sup> [Jotham] ~~bad~~ king 2 Chron. 26

Jotham good king 2 Chron 27



- 9 Ahaz bad king 2 Chron. 28  
 10 Hezekiah good king restores passover etc. 2 Chron. 29  
 10 Manasseh bad king 2 Chron. 33  
 10 Amon bad king 2 Chron. 33:21  
 11 Josiah good king 2 Chron. 34  
 11 Jehoiachin bad king 2 Chron. 36.  
 12-16 unknown generations before messiah comes

17.. missing people in Matthew's account of the genealogy

Ahaziah evil king 2 Chron. 22

Athaliah evil queen 2 Chron. 22

Joram child king 2 Chron. 23

~~Ahaziah~~ Amaziah good king 2 Chron. 25

Matthew doesn't want to provide a "literal" genealogy  
 or much or show Jesus as messiah via 14 generations

Abraham → David, David → Exile Exile → Joseph.

18. Jesus' virgin birth - not proven but confirmed - expresses  
 circumstances.

19 Joseph's character <sup>traits</sup> - Righteous but compassionate

He could have ① Had her stand for adultery

② Had her divorce for etc.

③ Ignored the "sin"

④ Had her divorce quietly

He shows a tolerance for sin but also a sensitivity



for his wife to be. - God intervenes & Joseph  
desires

vs 22 OT prophecy Isaiah 7:14 - observe Wether's use  
of prophecy - "illustrative hermeneutic" - in some  
cases the passages are clearly non-messianic prophecies  
(even non-prophetic material) but the spectrum of  
messiah is so broad in the OT that ~~it is~~ Messianic  
but messiah is so connected / identifiable w/ the OT.  
that these passages

vs. 22 OT Prophecy Isaiah 7:14 "All ~~this~~ took place to fulfill  
what the Lord had said through the prophet:"  
Observe Wether's use of OT prophecy as "illustrative  
hermeneutic"? In some cases the passages are clearly  
non-messianic prophecies (even non-prophetic material)  
In Isaiah & Jeremiah the passage to what is he illustrating?  
Is he simply seeing parts of Jesus' life foreshadowed  
(emphasis on "shadow") in the OT. Revelation (regardless  
of the passage more strict context)? What does this do w/  
our own strict hermeneutics? Will we allow Wether  
(+ the other NT writers John & Paul) to use common  
Rabbinic practices - which are substandard to our own?

vs 24. Revelation → doctrine of Gen. 6:13ff; 12:1ff  
God calls, man acts - the essence of a true Biblical reality  
cf. 1 Cor. 10:11-13 acting upon the Spirit's word by God's Spirit.



### Conclusions.

- ① Jesus is Messiah by O.T. testimony
- ② Jesus' parents were submitted to the O.T. & God by the O.T. brought Jesus forth.
- ③ people in the providence of God's plan - Rom 8:28

### Application

- ① respect for the O.T. (example)
- ② ~~people in the~~
- ② the kingdom came by the ordinary acts of people (evil & good) & God's spiritual over-superintending & I functioning in such a capacity.



## MATTHEW Ch. 2 - PRE-MINISTRY YEARS

### OUTLINE:

#### 1. VISIT OF THE MAGI vs 1-12

##### A. JERUSALEM

##### 1) HEROD

##### 2) OT PROPHECY (MICAH 5:2)

##### B. BETHLEHEM

##### 1) GIFTS

##### 2) RETURNING ANOTHER WAY (DREAM)

#### 2. ESCAPE TO EGYPT vs 13-18

##### A. JOSEPH (HOLY FAMILY)

##### 1) DREAM

##### 2) OT PROPHECY (HOSEA 11:1)

##### B. HEROD

##### 1) FURIOUS

##### 2) OT PROPHECY (JER. 31:15)

#### 3. RETURN TO ISRAEL vs 19-23

##### A. ISRAEL - DREAM

##### B. NAZARETH - REALITY

##### C. OT. PROPHECY (?)

THEMES: ① JESUS IS MESSIAH: PRE-MINISTRY YEARS

② GOD'S PREDESTINATION & PROTECTION OVER JESUS

### OBSERVATIONS

vs 1-2: Why did these magi come? Was it an ancient tradition?

Is there any record of why they would have believed such about a Jewish Messiah & a star?

vs 4: Priests, scribes knew the law & prophecies, but when it finally happened - are we becoming better day Pharisees? \*

vs 5ff: OT PROPHECY MICAH 5:2 - one of four OT. quotes in this chapter - why are those truly Messianic



- vs 10ff of Luke 4:15 - shepherd's reaction to finding the Messiah.  
vs 11 of Isa 28:11ff - God revealed by foreigners & not by the children of the kingdom - the scribes & Rabbis knew! See Matt 8:5ff story of the centurion's faith.  
vs 13 - Joseph's obedience (2<sup>nd</sup> time) - divinely led.  
vs. 15 - OT "prophecy" - Hosea 11:1  
vs. 16 - Herod's <sup>tyrant</sup> ~~reign~~ - earthly rulers of Matt 20:25ff  
vs. 18 - OT prophecy Jer 31:15 - Jeremiah's context is the Babylonian Exile - how does this refer to Herod's slaughter of the little boys. Parallel of Pharaoh Ex. 1:15ff  
vs 19 Back to Israel via a dream (divine intervention #3) but goes to Nazareth by logic (Archelaus was a tyrant & a half).  
vs 23: "He will be called a Nazarene" - the mysterious OT "prophecy" where is this one? Simeon's Nazarene son (Judges 13:5)??

### CONCLUSIONS:

JESUS' PRE-HISTORY & PRE-MINISTRY YEARS, THE EVENTS THAT JESUS LIVED NO REAL CHOICE ABOUT, ARE BATHED IN THE PROTECTION & PREDESTINATION GOD AFFORDED TO HIS OLD TESTAMENT PEOPLE.  
MATTHEW'S USE OF OLD TESTAMENT PROPHECY BOWERS US, THROUGH THE SHAPE OF HIS ENDS - - THAT JESUS OF NAZARETH IS THE MESSIAH FORETOLD IN THIS OLD TESTAMENT REVELATION. ALONG THE LINES OF MATTHEW'S OT. PROPHETIC HERMENEUTIC, I CAN'T AGREE WITH THE REFORMER'S OPINION THAT THE N.T. SUPPLANTS THE OT. WHILE IT ADDRESSES THE OT. IN THE CASES BLIND CASES (eg MATTHEW'S INTERP. etc.) THERE HAS TO BE SOME OVER SYNTHESIS WHEN THE CONTEXT DOESN'T LEAD ITSELF TO THIS DEVICE, FOCUSING



RABBINIC TRADITION OR MAYBE FISKE'S "ILLUSTRATIVE HERMENEUTIC"  
MIGHT RELEASE THIS TENSION. I DON'T QUESTION MATTHEW'S AUTHORITY OR  
SCRIPTURE'S BUT HOW CAN THIS BE TRUE?

APPLICATION:

- ① HOW IS THE PROTECTION & PREDESTINATION OF GOD EXPRESSED IN MY LIFE?
  - ② SALVATION
  - ③ PROSPERITY (wealth)
- ② HOW DO I RELATE TO MY SPIRITUAL HERITAGE?  
(THIS N.T. CHURCH & OT PEOPLE)
- ③ WRITE CR. RE: MATTHEW'S HERMENEUTIC.  
H



## MATTHEW CH. 3 - HERALDING THE KINGDOM

OUTLINE!

### I. JOHN THE BAPTIST: HERALDING THE KINGDOM vs. 1-12

A. OT. PROPHECY - ISA 40:3

B. JOHN THE BAPTIST - OT. PROPHET

C. MESSAGES OF THE KINGDOM

1. APPEALS TO THE MULTITUDE (POPULACE)

2. REPENTANCE & FRUIT

3. BAPTISM OF HOLY SPIRIT & FIRE

### II. INAUGURATION OF MESSIAH

A. JOHN'S BAPTISM (OF JESUS)

B. GOD'S SEAL (HOLY SPIRIT / VOICE)

THOUGHTS:

A. KINGDOM OF HEAVEN → ① REPENTANCE (& FRUIT)

② BAPTISM & HOLY SPIRIT

B. JOHN THE BAPTIST: OT. TIE-IN

C. JESUS: GOD'S MESSIAH.

OBSERVATIONS:

vs. 1: message of the Kingdom: Repent (before it comes).

vs. 3: OT PROPHECY - ISA 40:3 - John's prophecy - a voice in the wilderness.

vs. 4: John's OT. "Prophet" I.D. badge cf. Heb 1:1:32ff (especially vs. 38).

vs. 5: "Repentance!" central to the Kingdom - cf. 22:16ff Jesus



- "not a respecter of men" - people before the eyes of God.
- vs. 8 'produce fruits' cf. John 15:1ff
  - vs. 9 physical heritage/spiritual heritage of Rom. 2:17ff
  - vs. 10 tree & ax illustration cf. 12:33; 15:12ff
  - vs. 11 Holy Spirit's promised coming. cf. John 14:15f, 16:5f.  
Acts. 2:38.
  - vs. 13 Jews' Baptism: I.D. w/ ministry & thanksgiving.
  - vs. 16 God's seal (& sign) upon Jews - the Holy Spirit & the audible voice.

TEACHING: SEE THEMES.

APPLICATION:

- ① REPENTANCE (HALLOWESS) & THE KINGDOM:  
WHAT IS MY ATTITUDE TOWARDS RIGHTEOUSNESS?
- ② TREE ILLUSTRATION: BEING GRACED IN THE BARN OF GOD
- ③ JESUS DOES "TO FULFILL RIGHTEOUSNESS" - DOING  
FOR HALLOWESS.



## MATTHEW CHAPTER 4: EARLY MINISTRY OF JESUS

### OUTLINE

#### I. TEMPTATION OF JESUS

##### A. FASTING

##### B. QUESTIONS

##### 1. STARS TO BEAR

a. IF YOU'RE SOG?

b. NOT BY BEAR ALONE - DEUT. 8:3

##### 2. THROW YOURSELF FROM TEMPLE Pinnacle

a. SOG? PS 91:11,12

b. DON'T TEST GOD - PS 6:16

##### 3. KINGDOMS FOR WORSHIPING

a. WORSHIP ME

b. WORSHIP GOD ONLY DEUT 6:13

#### II GALILEAN MINISTRY

##### A. TO CAPERNAUM

1. O.T. PROPHECY - IS 9:1,2

2. "REPENTANCE" SAYS JESUS

##### B. CALLS DISCIPLES

1. PETER & ANDREW

2. JOHN & JAMES

##### C. PICTURE OF THIS MINISTRY

1. TEACHING (@ SYNAGOGUE)

2. PREACHING (THE KINGDOM)

3. HEALING (DISEASED & DEMONIAES)

4. ATTRACTS CROWDS THROUGHOUT REGION.

### THEMES:

① SATAN (& HIS FORCES) ADVERSARY TO THE KINGDOM

② JESUS PREACHING (USHERING IN) THE KINGDOM



## OBSERVATION

- vs. 1 Jesus is spirit led of John 1:32ff
- vs. 2 Fasting of Matt 6:16ff 40 days of Ex 24:18
- vs 3 the tempter of Gen 3:1ff; Job 1:6, Dan 10:12ff
- vs 4 "stones to bread" vs God's sufficiency of quote Deut 8:3 of Phil 4:11ff
- vs. 6 false "trusting God" OT. quote Ps 91:11,12
- vs. 7 OT. response Deut 6:16
- vs 8 the nature of sin: a moment's glory for an eternity of hell
- vs 10 OT. response Deut. 6:13
- vs. 11 Angels ministering of John 1:50
- vs 15 OT. prophecy Isa 9:1,2 - LIGHT & DARKNESS MOTIF of John 1:5, 7-9; 3:19-21 & to us Matt 5:14ff
- vs. 17 Jesus preaching repentance in view of the kingdom's coming! Did He bring a kingdom? MATT/LUKE → YES! ACTS 1:6 - NO!
- vs. 18 calling of Peter of Mk 1:16; Lk 5:1-11; John 1:40ff.
- vs. 23 ministry of Jesus in Galilee - "Kingdom of God REVISITED" of Isa. 42:1ff - Teaching, Preaching, Healing.

## EMERGENT TRUTH(S)

- ① SATAN CAME TO SQUASH JESUS - JESUS RESISTED (PARALLEL TO ~~THE~~ THE FALL GEN 3:1ff)
- ② MINISTRY OF THE KINGDOM
  - 1) Teaching <sup>Body</sup> Context
  - 2) Preaching <sup>title</sup> <sub>message</sub> 3) Healing <sup>backing</sup> <sub>Power</sub>
- ∴ Jesus is the O.T. messiah - Isa 42:1ff.!!

## APPLICATION:

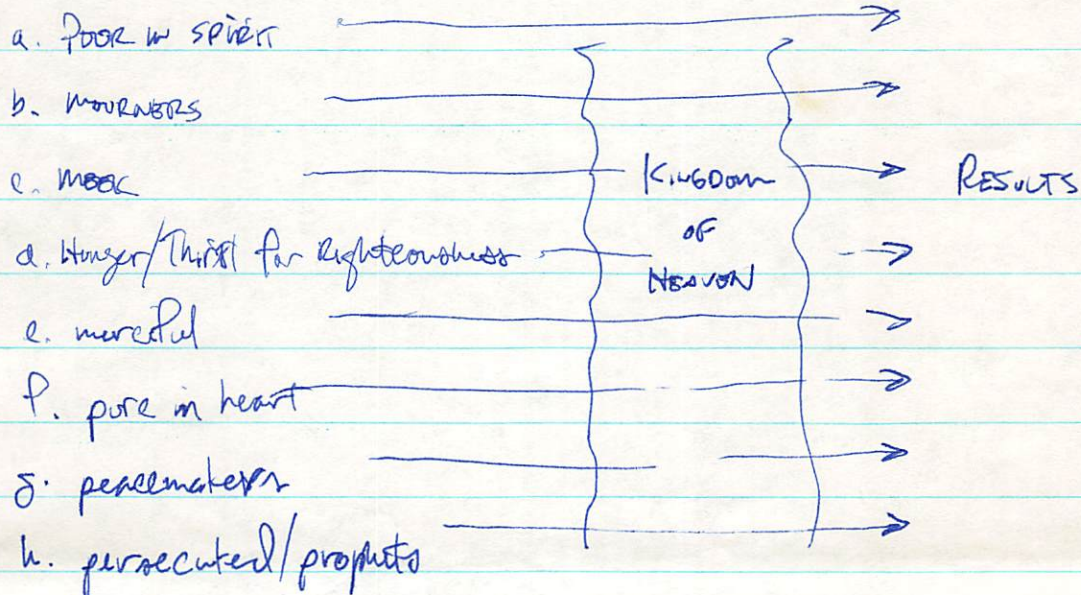
- ① I need victory ~ my life over Satan - ① Spirit led ② Scripture feed.
- ② Active in God's kingdom sharing & showing.



## CHAPTER 5: SERMON ON THE MOUNT: THE DISCIPLE & SOCIETY

### OUTLINE:

#### I. BEATITUDES (THE BLESSINGS OF THE KINGDOM)



#### II SALT & LIGHT

WE ARE THE EXPRESSION OF GOD TO THE WORLD

#### III FULFILLMENT OF THE LAW.

a. JESUS & THE O.T.

b. KINGDOM RIGHTEOUSNESS (GREATER THAN MODIFIED "O.T. RIGHTEOUSNESS")

##### 1. MURDER

a) ANGER

b) YOU & GOD

c) YOU & YOUR NEIGHBOR

##### 2. ADULTERY

a) Lust

b) TAKE IT OUT

c) WEIGHING HEAVENLY VALUES W/ EARTHLY ONES



III

b.

### 3. DIVORCE

- a) UNFAITHFULNESS - ONLY REASON
- b) CAUSING HER TO SIN (UNIQUE!)

### 4. OATHS

- a) PERSPECTIVE OF WORDS (HOW WORDS ARE USED)
- b) OPEN HONESTY

### 5. REVENGE

- a) A DISCIPLES PERSPECTIVE: "MY RIGHTS"
- b) HEART / ACTIONS

### 6. LOVE YOUR ENEMIES

- a) FOLLOWING GOD'S EXAMPLE OF LOVE.

## THEMES

- 1) THIS DISCIPLE OF HEAVEN & HIS/HER SOCIETY
- 2) KOH VS MODIFIED "OT. LAW"
- 3) HEART VS ACTIONS

## OBSERVATIONS

vs. 1 : SERMON ADDRESSED TO DISCIPLES NOT NECESSARILY TO THE CROWDS.

vs. 3 : POOR IN SPIRIT - THOSE AWARE OF THEIR OWN SPIRITUAL BANKRUPTCY

cf. LK 18:9ff (the Parable of the Pharisee & the Tax Collector)

vs. 4 THOSE WHO MOURN. JAMES 5:7 (B: PATIENCE IN SUFFERING) &

REV. 21:3ff God comforting the mourners

vs 5 the weep of Zech 4:6 - "by God's Spirit" & Mt 20:25 servant's heart



- vs 6 hunger/thirst for righteousness of Mt 7:13 - Narrow way  
(Lk 13:22) - Lk 9:62 - the plow
- vs 7 the merciful of Mt 18:21 the parable of the unmerciful servant
- vs 8 pure - at apart to God - Col 3:1ff, 1 Peter 3:15
- vs 9 persecutors - of 1 Thess. 4:11 - living peacefully.
- vs 10 persecution of 2 Timothy 3:10ff (esp. 12)
- vs 11 Luke 6:22 rejection of the O.T. prophets.
- vs 14 light / blindness → vs 9:35 → vs 8:12ff
- vs 16 our examples 2 Cor 3:2 - The world sees God through our example
- vs 17 Jesus & the O.T. Law (unmodified version) - of Rom 13:8-10  
the New Covenant does not irradicate the Old - in Jesus  
the Old Covenant is fulfilled (the principles are, being  
God's principles, carried into the Kingdom).
- vs 20 Kingdom Righteousness (of John 3:3) - Extensive  
Righteous inspired by Jesus in Christ of Rom 3:21
- vs 21 Kingdom Righteousness starts w/ intentions & not  
actions ∴ Anger = murder

lust = Adultery

the relationship between our actions/intentions here in  
this life all have eternal ramifications eg. we cannot  
~~be~~ have a severed relationship (willfully) with a  
brother & hope to have a close relationship w/ God  
of 1 John 2:9



vs 27 Adultery = lust ; cf. 1 Thess 4:3ff.

vs 31 - Incredible teaching - a man & his estranged wife - the man if he "unknowingly" divorces his wife is responsible for sin -  $\therefore$  we are responsible for our spouses welfare (at a time when women were possessions)!!

vs. 33 Open honesty

vs 38 What was intended to insure that a punishment is not greater than the crime because an excuse to play God & execute judgment.

- Disciples are God's property - cf. Phil 3:7ff

vs 43 Love & suffering (God's Love) cf. 1 Peter 4:12ff

vs. 48 perfect telos - complete! cf. Phil 4:12

APPLICATION!

① I CAN OFTEN GOT AROUND SCRIPTURAL EDICTS OF TEACHINGS (VIA LEGALISM) BUT I CAN'T SCOT AROUND THE HEART-PRINCIPLES

② IS THE LIGHT OF GOD IN MY LIFE BEING HIDDEN?

③ AM I LIVING ACCORDING TO MY RIGHTS?



TITLE: CHRISTIAN LOVE MATT 5:43-48

APPLICATION: ① THE ESSENCE of REAL LOVE (ἀγάπη)

② WHOSE EXAMPLE ARE YOU FOLLOWING?

— I CAN SEE THE LACK of THIS LOVE in MY LIFE. I've known  
φιλέω & εὔρος & ὁμοθυμία & even κτλ (which people  
confuse w/ ἀγάπη sometimes)

Lord give me ἀγάπη

BASIC PASSAGE: Comparison (in real terms) between love as we  
generally know it & God's love

~~CROSS REF.~~ BARCLAY:

1. THE MEANING of LOVE:

a. ὁμοθυμία - familial; εὔρος - passion; φιλέω - friendship; ἀγάπη

b. Difference between φιλέω & ἀγάπη

1) heart (φιλέω - pulling in love etc) & will (choice of love)

2) acts - punishment (penal) / not license  
prayer

3) personal relationship (not general attitude toward...)

4) Christian's only - by God's grace.

2. REASON FOR IT:

a. To BECOME GODLIKE

a. That we may become "the sons of our Father who is in heaven"

b. Heb Son of peace = (adj.) peaceful man ∴ son of God =  
"godlike man"



c. ex. command "Be perfect..."

Telios = functional perfection

Telos = end; Telios - realizing the purpose for which it was planned, etc.

d. "to be perfect" to be Godlike - benevolent/  
forgiving - son of our Father in Heaven.

Cross Ref.

Ps. 145:15 God of his dependent creatures

Summary God's Love & US

I. OLD LAW - love neighbor / hate enemy

II NEW LAW - love all

a. love enemies

b. pray for persecutors

III EXAMPLES of God's love - RAIN on evil & just

IV EXAMPLES of the world - greeting just brothers etc.

V Command: Be as your Father (Perfection)  
Benevolent etc.



## MATTHEW CH 6 THE DISCIPLES & REVELATION

### OUTLINE:

I. ALMS A. NOT OPENLY (as for show)

B. IN SECRET (PRIVATE)

II PRAYER A. NOT OPENLY

B. IN SECRET

C. NOT REPETITIOUS

D. TYPES OF PRAYER ("LORD'S PRAYER")

1. ADDRESSING GOD

a. FATHER

b. HEAVEN

c. HOLINESS (NAME/PERSON)

2. HEAVENLY PETITIONS

a. COMING KINGDOM

b. WILL ON EARTH

3. EARTHLY PETITIONS

a. Debts (forgiveness)

b. temptations

4. Song of God's Sovereignty

E. NATURE OF FORGIVENESS & PRAYER

III FASTING A. NOT OPENLY

B. IN SECRET

IV TREASURES A. HEAVENLY TREASURES

B. HEART & TREASURES



## IV

### C. CONCLUSIONS.

1. LIFE & GODS
2. EXAMPLES FROM NATURE
3. THE PROVISION OF GOD
4. COMMAND TO THE DISCIPLES  
"SEEK GOD'S KINGDOM!"

### THEMES

1. NATURE OF THE DISCIPLES' GOD
2. NATURE OF THE DISCIPLES' RELIGION

### OBSERVATION

VI. 1, ALMS OF LEV 25:35, DEUT 15:7, MT 19:21, 1 CORINTHIANS 13:3  
ALMS GIVING WAS A PART OF THEIR RELIGIOUS PRACTICE JUST AS THE PRACTICES OF FASTING & PRAYING. JESUS, IN THESE PASSAGES, IS WANTING FOR HIS DISCIPLES TO PUT INTO PRACTICE ~~THE~~ THE PRINCIPLE OF HEART/ACTIONS. ALSO THE NATURE OF THE DISCIPLES' RELATIONSHIP TO GOD IS DISCUSSED. WHILE THIS RELATIONSHIP IS RELIGIOUS IT IS NOT MERELY RELIGIOUS. THERE IS A PERSONAL RELATIONSHIP BETWEEN THE DISCIPLE & GOD.

VI.2 COMMON PRACTICE? NONETHELESS GOD WANTS OUR GIVING TO BE IN PRIVATE (BEFORE GOD) & WITH JOY. OF ↓



DEUT 16:17 according to income, Mt 10:8 Freely; 2 Cor 9:7 cheerfully.

"TO BE HONORED BY MEN" - They have no reward from God because they didn't do it before (for or for) God but before me

vs 3 giving is a private act of the heart

vs 4 God the Searcher of our hearts of 1 CHR 28:9, Jer 17:10, Am 9:3; Jer 23:24; ZEPH 1:12; Psa 8:27

vs 5 PRAYER (AS w/ GIVING OR FASTING) IS AN ACT TO BE DONE BEFORE GOD NOT FOR PUBLIC SPECTACLES.

vs 6 PRIVATE PRAYER IS THE PRIVATE DEVOTIONS OF CHRIST: MORNING DEVOTION MK 1:35; EVENING PRAYER MK 6:46-47; SOLITARY COMMUNION LK 5:15b-16; ALL-NIGHT PRAYER LK 6:12; w/ HIS DISCIPLES LK 9:18

vs 7 vain repetitions cf. 1 KINGS 18:26 // contrast this to Lk 18:1-7 "The parable of the unjust Judge" - God does not hear us because we use a lot of words but if we are persistent God will respond (yes/no/wait).

vs. 8 God knows our hearts cf. 1 Cor 3:20, 1 Jn 3:20; 1 Sam 2:13; Ps. 69:5; 139:2; Is 40:28; Dan 2:22

vs. 9 Jesus' model prayer - PRAISE - PETITION - POWER OF GOD

vs. 14 Teaching on FORGIVENESS - WE CAN'T COMPARTMENTALIZE OUR LIVES, IF THINGS AREN'T GOING WELL ON EARTH WE CAN'T ESCAPE TO HEAVEN J. Mt 5:23-25; JN. 4:20ff

vs. 16 FASTING - WHY ARE THEY FASTING; ① RENEW THEMSELVES TO GOD;



② GET GOD'S ATTENTION ③ MOURNING // c.f. PS 35:13, 69:10, IS 58:3;  
JER 14:12, ZECH 7:5; MT. 9:15.

GOD'S ATTITUDE ① DON'T DO IT TO YOURSELVES UNLESS YOU  
WORTH IT

② I'm <sup>WORTHY OF</sup> ~~DESERVING~~ THIS "EXAMPLE" OF DEVOTION OF  
JOEL 1:14; 2:12

vs. 18 - this isn't to be untrue i.e. Hypocritical - publicly  
being one way & privately being the opposite -  
but that our devotions are to private - the results  
in our life that God brings will become public

vs. 19 POSSESSIONS/HEAVENLY INVESTMENTS - our priority is to be  
on "what we're doing for heaven's sake" (vs. EARTHLY  
GAINS) c.f. Phil 4:11 "...for I have learned, in whatever  
sake I am, to be content." especially LK 12:15ff

vs. 22 "IF thine eye be single ..." what does he mean by  
"single"? single or opposed to divided - c.f.  
James 1:8

vs. 25 Counsel or call to discipleship - our no. 1  
commitment is to Christ. This is often most  
readily expressed in our monetary dealings.

vs. 32 - "For after all these things do the Gentiles seek"  
what a slam against those who are preoccupied  
w/ POSSESSIONS.

vs. 33 Summary counsel: Seek God's Kingdom.



va. 34 of James 4:13ff - warning, planning p. God's plan.

## PRINCIPLES / TEACHINGS

### 1) NATURE of the DISCIPLES' GOD

- A. BACK GROUND 1. HIS RELATIONSHIP w/ DISCIPLE  
2. THEN CURRENT RELIGIOUS PRACTICES

B. GOD IS PERSONAL : ONE TO ONE RELATIONSHIP

C. " UNIMPRESSIONED BY OSTENTATIOUS ACTS of RELIGION

D. " TRUSTWORTHY

### 2) NATURE of DISCIPLES' RELIGION

A. PERSONAL DEDICATION TO GOD

B. COMPLETE DEDICATION TO GOD

### APPLICATION!

LORD THERE ARE SO MANY THINGS -

I PRAY FOR THAT PERSONAL/POWERFUL RELIGION w/ YOU  
THAT RESULTS IN DISCIPLESHIP LIVING : GIVING/FASTING/  
PRAYING/TRUSTING.



MATTHEW 6:1-8

### THE REWARD MOTIVE IN THE CHRISTIAN LIFE (BACALLAN)

- ① Aim of Goodness - IT LEADS TO SOMETHING BEYOND ITSELF
- ② <sup>(A)</sup> "ELIMINATE REWARDS & PUNISHMENT" = doesn't matter good or bad -  
cause w/ God there's no justice or love  
R & P = makes sense of life & reflects nature of God

### CHRISTIAN IDEA OF REWARDS

- ① NOT MATERIAL eg. job good & prosperity
- ② REWARD IS NOT LAW BUT LOVE (not debt but gift)  
not looking for it (i.e., law)  
but doing it for love (→ reward comes unexpected)

### CHRISTIAN REWARD

- ① TO SPIRITUALLY MINDED PERSON (since rewards are spiritual)
- ② SATISFACTION (inner)
- ③ STILL MORE WORK TO DO
- ④ VISION OF GOD

MATTHEW 6:1 RIGHT THING WRONG MOTIVE.

APPLICATION: why do I do what I do?

✓ BACALLAN: TAKE CARE NOT TO TRY TO DEMONSTRATE HOW GOOD YOU ARE  
IN THE PRESENCE OF MEN, IN ORDER TO BE SEEN BY THEM. IF YOU DO,  
YOU HAVE NO REWARD w/ YOUR FATHER IN HEAVEN."

(over)



TRUTH: ostentatious goodness is not real goodness

BODELAY:

eg. JEW'S GOOD LIFE (PILLARS) =

ALMSGIVING, PRAYER, FASTING

RIGHT THINGS WRONG MOTIVE: GOOD SELF MOTIVE

"received their reward" atterceiv = payment in full  
(no spiritual balance due from God)  $\therefore$  worldly recognition  
vs God's reward.

SURVEY: RIGHT THINGS WRONG REASON

① DOING

② MOTIVE

③ REWARD

#



## MATTHEW 6:2-4 HOW NOT TO GIVE

APP: WHY DO I GIVE? WHAT DOES MY GIVING SAY ABOUT MY HEART

VERSE: "SO WHEN YOU GIVE ALMS, DO NOT SOUND A TRUMPET BEFORE YOU, AS THE HYPOCRITES DO IN THE SYNAGOGUES & IN THE STREETS, THAT THEY MAY BE PRAISED BY MEN. THIS IS THE TRUTH I TELL YOU - THEY ARE PAID IN FULL. BUT WHEN YOU GIVE ALMS, YOUR LEFT HAND MUST NOT KNOW WHAT YOUR RIGHT HAND IS DOING, SO THAT YOUR ALMSGIVING MAY BE IN SECRET, & YOUR FATHER WHO SEES WHAT HAPPENS IN SECRET WILL GIVE YOU YOUR REWARD IN FULL."

BACKGROUND: JEWISH ZITS-IN-LEBEN: TZEDAKAH= ALMSGIVING &

RIGHTBOUSNESS

TABIT 12:8; ECCLESIASTICUS 3:14-15 ALMSGIVING REMOVS SIN  
THEY PROCEDED SECRETLY → CHAMBER OF THE SILENT p. 188.

TRUTH:

ACTING ON CONCERN FOR FELLOW MEN BEFORE GOD -

TOO OFTEN CHRISTIANS REVEAL THEIR LACK OF FAITH <sup>BY THEIR</sup> ~~DESPAIR~~ OR ~~STRUGGLE~~ <sup>STRUGGLE</sup> FOR THE POOR (UNINFORMED) OF GOD'S PERSPECTIVE, OR SHOW LITTLE CONCERN FOR "SOCIAL ISSUES" IN PERSUIT INSTEAD OF THEIR OWN SALVATION.

BORLEY: MOTIVS FOR GIVING

- ① SENSE OF DUTY - degenerates to superiority & condescension - never gives self (doesn't identify w/poor)
- ② MOTIVS OF PRIDE - Doesn't even see poor - only sees greatness of self.

Cover



3. Because he has to - His heart compells him.

eg. Jesus P. 2 Cor 8:9

- regardless of outward circumstances.

### SURVBY: ALMSGIVING

① CHANGE - "SO"

② GIVING - "WHEN YOU GIVE"

③ METHOD - HYPOCRITES - OUTWARD MOTIVE

- SECRET - CONSCIOUS OF GOD

④ REWARD - PAID - ATTENTION OF WORLD

WILL PAY - ATTENTION OF GOD (ALONE)



## MATTHEW 7: SERMON ON THE MOUNT - CONCLUDING REMARKS

### "A FEW WORDS ABOUT JUDGEMENT"

#### OUTLINE

##### I. JUDGEMENT

A. BEAM & SCRIBER (withholding judgement)

B. PEARLS & SWINE (practicing judgement)

##### II. DISCIPLES' YARDSTICK (TOOLS/STANDARDS FOR THE KINGDOM)

A. ASK, SEEK, KNOCK

B. GOLDEN RULE

C. NARROW WAY

D. KNOWN BY FRUIT (WORKS)

E. DOING GOD'S WILL

##### III. JESUS' WORDS

A. THE HOUSE ON THE ROCK

B. WITH AUTHORITY (NOT LIKE THE SCRIBES)

#### THEMES

1. JUDGEMENT - the real standards of God
2. THE DISCIPLES' ACTIVE RESPONSIBILITIES (Balancing heart/action)
3. THE AUTHORITY OF JESUS' WORDS (ie, words of Scripture).

#### OBSERVATIONS

- vs 1 Equity in judging others - the standard we use with other people should be the same one we view ourselves w/.
- the teaching of these verses is often used as an



excuse for having a lax attitude sin in the community.

Not so, the parameters of this verse is to make sure that our use of judgement is consistent. See

Matt. 16:19; 18:18ff - for the disciples' instruction on their responsibility re: judgement. cf. 1 Peter 4:17

vs. 5 First ... self-examination then judgement.

not judgement w/o self-exam or self-exam & then quit.

vs 6. An example of judgement being used cf. Matt 16:19; 18:18

vs. 7ff This isn't a presentation of God as "our daddy"

① Context - to a disciple of the kingdom (he's not living for himself)

② fish/bread - not hardly frivolous things but basic needs.

③ God is, at least, as generous as we are (to our children).

vs 12 The Golden Rule: love in regards to judging  
cf. Rom 13:8 see NOTE \*

vs. 13ff The Narrow Way ① Easier to go the Broad way  
② Effort cf Eph 2:10

The Holy Spirit works in us to do

vs. 15 False Prophets cf Jude 4ff

vs. 16ff. Testing by what's produced cf 1 Jn 4:1ff  
fruits/produce cf Jn 15:1ff, Gal 5:22



vs. 21ff: This should be a rest warning to those of a lukewarm disposition

What is doing the will of the Father?

S. ~~Ps~~ Ps. 40: 8; 143: 10; Jn 7: 17; Eph 6: 6; James 4: 15

God's plan - seeing God's reign on earth...

believing → Acting (essence of X-ianity)

S. James 1: 27

vs. 24 The value of Jesus' words (especially the immediate context, i.e., the Sermon on the Mount).

vs. 28 Because of Christ's relationship to the Father he could speak w/ such authority - we need to also stand on that authority.

\* NOTE ON VS. 12 (& THE PRECEDING VERSES [7-11])

7-11 = GOD IS GOING TO DO <sup>(TO YOU)</sup> AT LEAST WHAT YOU WOULD DO FOR YOUR CHILDREN

12: WHAT YOU WOULD HAVE DONE TO YOU (BY GOD?) DO TO YOUR FELLOW MAN.

APPLICATION

I NEED TO SEE THAT GOD'S GRACE TO ME THROUGH JESUS.

DOES NOT NEGATE MY RESPONSIBILITY TO LIVE GODLY (IN CHRIST - JESUS) II COR. 5: 15 etc.



## SERMON ON THE MOUNT IN A GLANCE

CH 5: DEALS W/ THE DISCIPLE & HIS SOCIETY - JESUS NARROWS  
OUR SINS DOWN TO THE INTENTS OF OUR HEARTS THAT ARE  
EVIL

CH 6: DEALS W/ THE DISCIPLE & HIS RELIGIOUS PRACTICE - JESUS  
IDENTIFIES WHERE THE HEART OF OUR RELIGIOUS PRACTICES SHOULD  
LIE - I.E. OUR INWARD PERSONAL RELATIONSHIP TO GOD

CH. 7: LEST WE THINK THAT OUR OUTWARD ACTIONS ARE  
MEANINGLESS (& WE SLIP INTO A SORT OF GHOSTICISM)  
JESUS POINTS OUT THE NEED TO EXPERIENCE OUR DISCIPLESHIP  
IN A CONCRETE MANNER (I.E. IN OUR DAY TO DAY EXISTENCE)  
- THE SERMON ENDS W/

- ① A CALL TO DISCIPLESHIP
- ② AN AFFIRMATION OF JESUS' AUTHORITY.



## Point of View

By James Karman

# If We Try to Blunt the Edge of a Great Idea to 'Protect' Our Students, Education Suffers

**L**AST SPRING, just before graduation, a student came into my office. He was one of my best students—he had taken a number of courses with me and had done exceptionally well in all of them. On this occasion he was pensive, even a bit forlorn. As he sat down he said, "You know, when I started college I thought my education would be a liberating experience. I thought I would add new talents, new capabilities, new accomplishments to my life. Instead, it's been just the opposite. Each course I've taken, each good book I've read, each idea I've seriously considered has taken something away from me. I feel like an onion that has had layer after layer peeled away until there is nothing, nothing there at all."

An onion, peeled away to nothing.

When he left my office I reflected on the tangle of issues with which he had confronted me. Chief among them was the confirmation of a suspicion that had been on my mind for quite some time. A change in the weather has occurred on campus recently; a new kind of student is present in the classroom. This student, no matter how good, seems to be more conservative than those who came before, more literal-minded, more opinionated, less able to deal with subtleties of thought. As such, this student places different demands on the instructor, demands which, in my opinion, threaten the integrity of the educational enterprise.

As I reflected further on the specific complaints of the student who had come in to see me, my first response was one of guilt. I wanted to apologize for the damage that my colleagues and I had done to him.

I soon realized, however, that guilt was entirely inappropriate. The title of a poem by Wallace Stevens came to mind: "Poetry Is a Destructive Force." So is all serious thought; so is all serious teaching. There is a sense in which I should have felt proud of my handiwork.

But I felt sorry for him, sorry that in his four years of college he had missed out on the excitement of the life of the mind and had experienced only what he considered to be the deleterious effects of it. He represented countless other students I have encountered recently who have been so threatened by new ideas that they either resist them altogether or are

crushed by them, students for whom there seems to be no middle ground.

Many of them arrive at college with a clear understanding—however well or ill informed—of what the world is all about, and their perspective remains unchanged no matter what is set before them. Perhaps their attitudes are symptomatic of the fundamentalism in religion, politics, and thought that is presently sweeping the country.

There are other students, however, who are susceptible to the intrusion of new ideas. These are the ones who listen intently to the Buddha, see the world through Nietzsche's eyes, personalize the Holocaust, take seriously the question "To be or not to be," and, in general, follow the poets (from every discipline) into the abyss. These are also the ones, however, who might experience their education as a series of losses rather than a series of gains.

One of the reasons today's students find new ideas so traumatizing, I believe, is that they have not had previous experience with serious thought. This is not the place to debate the merits of the standard public-

school education. Suffice it to say that most students come to college without the skill it takes to "entertain" ideas (allowing an idea in, getting to know it, accepting it on its own terms, perhaps inviting it to stay). For the most part, they have not had a long or deep acquaintance with the great thinkers of the past and hence have little awareness of the flow—no, the fits and starts—of human history. Even the students who reveal an aptitude for serious reflection often know very little about their own intellectual tradition. Again, these are the ones most apt to be overwhelmed by the ideas they encounter.

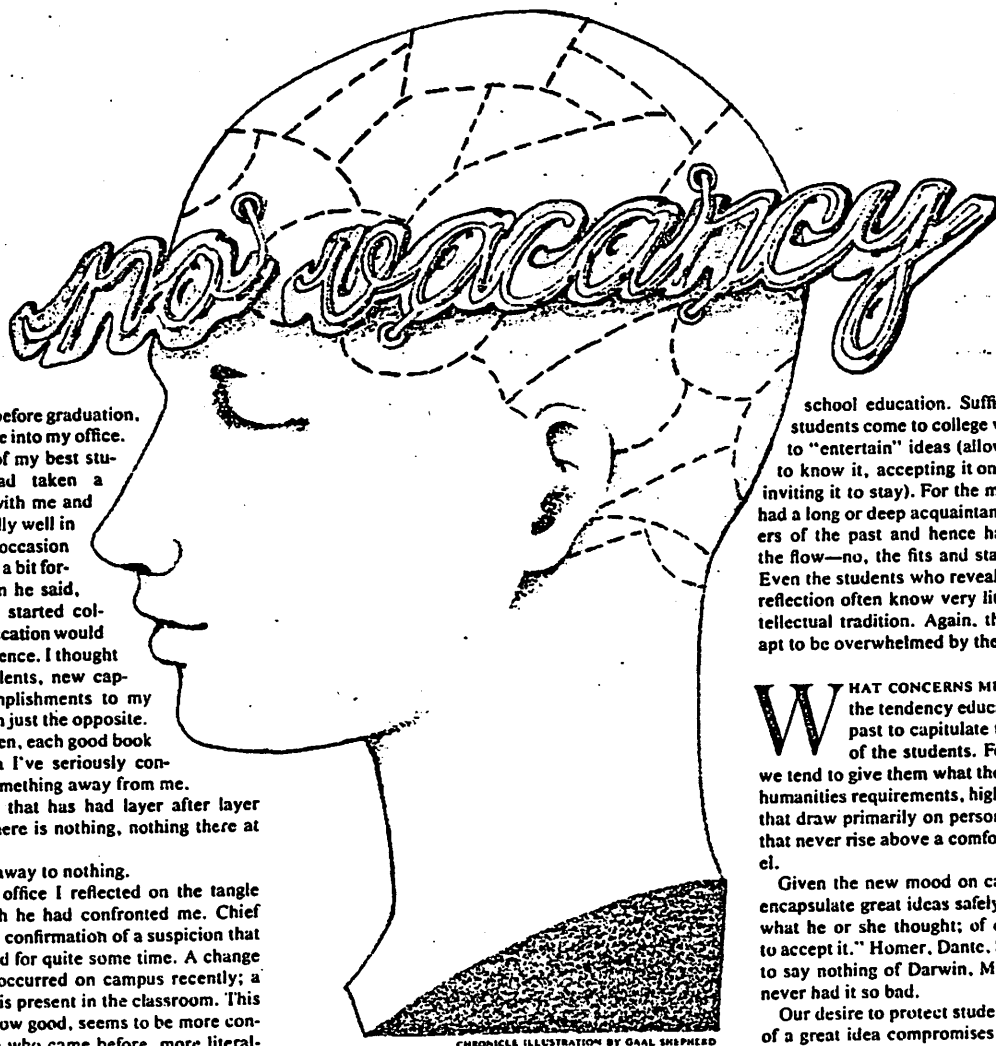
**W**HAT CONCERNS ME about this situation is the tendency educators have shown in the past to capitulate to the articulated needs of the students. For a variety of reasons, we tend to give them what they say they want: fewer humanities requirements, higher grades, assignments that draw primarily on personal experience, courses that never rise above a comfortable introductory level.

Given the new mood on campus, we also tend to encapsulate great ideas safely, saying, "This is what what he or she thought; of course, you don't have to accept it." Homer, Dante, Shakespeare, and Eliot, to say nothing of Darwin, Marx, Freud, and Sartre, never had it so bad.

Our desire to protect students by blunting the edge of a great idea compromises the integrity of the educational enterprise. There is a part of me that wishes the student who came to see me did not have to experience the pain of having cherished notions slowly peeled away. But in the long run I am sure he is better off than the student who never lost—or gained—anything at all.

To be true to our calling we do not have to "destroy the drawers of the brain . . . and spread demoralization" wherever we go, as Tristan Tzara, the spokesman of Dadaism, sought to do. But we do have to help students understand that new ideas (even old ideas if they are new to the person who hears them) are by nature revolutionary; they overturn what was there before. New ideas are iconoclastic; they break through old ways of seeing. Above all, we must help them understand that the transformation of consciousness that occurs when an idea is seriously entertained can or should be a welcome experience. The life of the mind—the life of a college or a university—depends on it.

James Karman is assistant professor of religious studies at California State University at Chico.





# MATTHEW ch 4

WHO: JESUS & SATAN! to  
WHERE: The Wilderness; Galilee (Capernaum)  
WHEN: after Jesus' Baptism  
WHAT: temptation, Kingdom Heaven;  
calling the Disciples, the good news  
of the Kingdom

temptation 1st 1/2 Jesus vs. Satan

testing 8 years is conflict -  
why - could Jesus sin? I don't  
know - I do know what he did to  
reproved sin's attempts (Satan's  
temptations) - he used the Bible.  
2nd the good news of the Kingdom  
- repentance (affirmance -  
personal / corporate repentance);  
choosing disciples; the gospel



Application:

- Sin is detected 1<sup>st</sup> w/ Scripture  
important element; words of  
authority

I need to spend time of the  
work I act on it (meeting God  
part of my "consciousness")

the gospel; ① fulfillment of OT  
prophecies ② ~~redemption~~  
commitment

③ deliverance -

- we can't need to look for further  
rev. - Jesus is it
- if it's real we need to be  
committed - laying down our  
priorities
- the gospel is active

> Jesus



<u>Temptation</u> <u>John 2:16</u>	<u>1<sup>st</sup> Adam</u> <u>Gen 3:6</u>	<u>Last Adam</u>	<u>How to handle 'Heat'</u>
<u>Indulgence</u> <u>(pleasure)</u> <u>"lust of the flesh"</u>	<u>"Saw tree</u> <u><del>and</del> good</u> <u>for fruit"</u>	<u>"turn stones</u> <u>into bread"</u>	<u>1) Know God's will</u> <u>2) Trust God's wisdom</u> <u>3) discipline</u> <u>(fasting)</u>
<u>Independence</u> <u>position</u> <u>"pride of life"</u>	<u>"make one</u> <u>wise ....</u> <u>like God."</u>	<u>"throw self</u> <u>down from</u> <u>temple."</u>	<u>1) Know God's will.</u> <u>2) Trust God's faithfulness</u> <u>3) learn ac-</u> <u>pendence</u> <u>(prayer)</u>
<u>Idolatry</u> <u>(possessions)</u> <u>"lust of the eyes"</u>	<u>"delight to</u> <u>the eyes"</u>	<u>show all</u> <u>the Kingdom</u>	<u>1) Know God's will</u> <u>2) trust God's provision</u> <u>3) learn priorities</u> <u>(giving)</u>

Walt 6:  
 you you  
 ① Fear  
 ② pray  
 ③ submit



**NEW LIFE**  
**FELLOWSHIP**  
 TILDEN AVENUE FOUR SQUARE CHURCH

Mat 4:1-11 -

How to handle "Heat"

(John 2:15-17)

12/11/15 -  
 God's desires first

lust of flesh - desires "do your own thing"



WATER BAPTISM is an "Outward showing, of an inward doing". Romans 6:3-4 tells us that "we too might walk in newness of life." It's like a happy funeral! Dying to our old sinful nature as we go into a watery grave and make a public stand for Jesus!!

We are having a Baptism today at 1:00pm at the north side of Venice Pier. Come and join in the fellowship, singing and fun!!

\*\*\*\*\*

MARRIED COUPLES FELLOWSHIP next Thursday night, August 24th, 7:30-9:00pm at Randy & Janet Weirs house, 4080 Huron. Be sure to attend!

\*\*\*\*\*

COUPLES RETREAT at Camp Cedar Crest, Labor Day weekend... coming soon, see bulletin board for sign up information.

\*\*\*\*\*

PRAYER after every evening service in the Sunday school rooms. Take advantage of this very special time.

\*\*\*\*\*

SEPTEMBER 1st New Life will be having a concert Featuring Freddy Fields and Glad Tidings.

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TUESDAY night Bible Studies here at New Life at 7:30.

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Offerings can be left in the wood box near the hall door.